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MEMOIR

OF

SIMEON J. MILLIKEN.

Rec'd at Dep't of State
17 Oct 1836

Deposited in Dist. District Clerk's Office 7th Sept. 1836.

MEMOIR

OF

See vol. II. page 196.

SIMEON J. MILLIKEN, Esq.

James Loring Copyright

OF

Mount Desert, Maine,

WITH A SHORT SKETCH

OF THE LAST HOURS AND DYING SCENE OF HIS TWO BELOVED BROTHERS.

—

By REBEKAH P. PINKHAM,

OF SEDGWICK, MAINE.

—

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MEMOIR.

CHAPTER I.

In early life he sought the Lord,
And found the way of truth;
Decided in his Master's cause,
Though but a smiling youth.

MR. MILLIKEN'S CONVERSION.

SIMEON J. MILLIKEN, ESQ., son of Deacon Simeon, and Mrs. Rachel Milliken, of Mount Desert, was born November 20th, 1805, and departed this life in the triumphs of faith through the Lord Jesus Christ, April 8th, 1835, aged 29. I shall here add some account of his first impressions of a serious nature, and his subsequent conversion to God, written by himself, and found among his papers.

"The first that I recollect of any thing serious on my mind, I was about seven years old. My aunt Phebe died. My father talked to me about dying, and told me I must become good, or I never could go to God, and be happy with my

aunt. Being very diffident, I made no inquiry as to the nature of being truly pious; but thought much about it, and resolved that I would become good immediately. I had no idea of the new birth; but thought I could do as Christians did, and that was enough. I commenced praying frequently, and thought when I could pray pretty well, I would take some boys with me and pray with them. I would not do any thing that I thought was wrong, and for some time, perhaps several weeks, I persevered in my resolutions, and kept an account of my good and bad deeds; and verily thought I was very pious. I used frequently to talk to other boys when I saw them conduct wickedly. But alas, I soon forgot all my solemn resolutions.

"In 1816, there was a great reformation in Mount Desert. I was then eleven. I now saw persons under conviction, and often wished it were the case with myself. In the course of the revival, my father and grandfather W. were talking about a boy younger than I was, that they thought was under serious impressions of mind. It had a powerful effect on my mind. In the evening I went down to the harbour with my grandfather, and on the way he said to me, 'Well Simeon, the reformation is about over, and what do you think of these things.' I ran close up behind him, and after some time I said in a stifled tone, 'I don't know sir.' He said,

'you see several of your companions have become religious, and don't you think it would be a good thing for you.' I made him no answer, and he said no more. I kept close to him, hoping he would again ask me some questions, and thought I would then tell him how I felt. But he began to talk about other things, and I could say nothing.

"After this, I used frequently to go away by myself to meditate on my lost state, but dared not attempt to pray. God appeared to me to be so great and holy that I thought he would not hear my prayer. I went one evening to the well, and while there, felt an impression that I must kneel down and pray. I kneeled, but could not say a word. Soon after this, I believe the same evening, I went into the barn and knelt down but could not say any thing for some time. While on my knees my distress for myself all left me, and I felt anxious for others around me, particularly my brothers. I felt a freedom in praying for them, and stayed in the barn until the family became alarmed and sent to find me. I thought I would go in immediately and tell my feelings to a minister and his wife who were then at the house. They were busily engaged in conversation, and I took a seat beside the minister's wife, thinking she would soon say something to me, and then I would tell her the state of my mind. But the evening passed away without one word being said to me.

"I used frequently to retire to pray, and took great delight in it. But never felt such a desire to tell how I felt as I did that night. And being very diffident, never speaking to my superiors till spoken to, and then saying little more than yes or no. I kept my exercises entirely to myself; and my impressions in a great degree wore off. Though I used to think of them, and the thoughts of what I had felt served as a check to keep me from committing a great many sins to which my evil nature led me. God appeared to me to be a holy being, and I feared to offend him, and would often shudder at my secret sins: I felt convinced that a new heart was all-important, but feared I had never experienced such a change, and was many times tempted to give up all thoughts of ever being converted, and to wait calmly for my doom, to enjoy what pleasure I could in this life, and await the consequences. But I have reason to thank the Lord that I never entirely yielded to these impressions, but hoped I should one day be brought to the knowledge of the truth. I always entertained a great regard for Christians, especially those that were engaged in religion; and whenever the cause was wounded I felt distressed. When professors went out of the way I never felt a desire to expose them, much less to slur them on account of their profession.

"In November 1827, my brother Jordan

died, I was much distressed by the loss I had sustained, and my mind was unreconciled to God. I was tempted to believe he was the author of misery and unreasonably afflicted mankind. I thought for a time he was unjust in taking away my brother who had always lived so exemplary, and was needed for the good of society. I was tempted with these hard feelings some time, and then gave way to despondency. For about two months I was very thoughtless about dying, or the state of my immortal soul. One morning as I was about to leave home to teach a school in a neighboring town, my mother talked to me respecting the state of my mind. She said she was afraid Jordan's death would only serve to harden me; that it was a solemn call to me to prepare for death. She observed I might be called to answer at the bar of God for the deeds done in the body, perhaps more suddenly than my brother was. She followed me even to the door, and begged of me to improve this opportunity, and turn to the Lord. I felt convicted in my own mind it was high time for me to repent. I turned out of the road, and sat down to meditate on my situation. I had one glance of the freeness of salvation, but instantly concluded it was not for me, that I had committed the unpardonable sin in giving away to the pleasures of this life, and forsaking God.

"I left the place, and went on trying to put

such thoughts out of my mind. While engaged in my school, my mind at times was very much distressed; but my school took up much of my attention, and I was frequently called to mingle with light company. I sometimes retired for the purpose of meditation and prayer; but God would appear so great and so holy that I did not even dare to kneel, or send up one supplication to the throne of mercy. In this way I spent my time, sometimes rude, and then gloomy, and melancholy, hardly taking notice of any thing that passed for several days. At this time I was studying chemistry; and the allusions of Mrs. B. to the majesty of God, would sometimes strike me with terror, and almost repress all idea of ever being made acceptable to him.

"Early in 1828, it appeared evident that the Lord was working by his Holy Spirit on the minds of the people. I felt much distressed on account of my hardness. I don't know that I had any particular fear of punishment, and at times could hardly tell what caused my distress. The reformation increased, some came forward and joined the church, but I continued the same. About this time there was a lecture appointed near my father's. I was from home at work. I left my work and went home. When I got there, it was too late to attend meeting. I thought I would not lose my time. I took my bible and went into a retired room, and laid it on

the table, and my head upon it, and cried to the Lord to direct me to some passage that applied to my case. I opened to Jer. xxx: 15, and read three verses. 'Why criest thou for thine affliction.' In the last verse it was written, 'For I will restore health unto thee, and I will heal thee of thy wounds saith the Lord.'

"I was filled with joy, and arose to go out and tell my mother, when the family came in with other company from the meeting. I thought I would wait until they were seated, and then tell them all that I had experienced in my own mind; but an incident occurred that put me off for a few moments, and I began to doubt, and concluded I was deceived, and that I never should have religion. This almost distracted me. I now viewed it a mere chance my opening to those passages of scripture, and concluded to say nothing about it, and see how it would prove with me. I could not, however, get them out of my mind, but had no idea of its being the effect of grace in my soul. I now attended secret prayers, morning and evening, and every other convenient opportunity. I consecrated a spot in the woods, near my father's house, particularly for this purpose. Sometimes I would feel quite a freedom in prayer, and a nearness to the throne of grace. At times the exercises I had in former reformations would rise in my mind, creating a little hope that I had been born

again, and then I would throw away all my evidences, and recede into a cold unfeeling state of mind. Thus I continued two or three months.

"About this time, Elder J —— preached at P. Marsh. Between meetings the ordinance of baptism was administered. I was much affected with the solemnities of the scene. In the afternoon he dwelt in his sermon on the exercises and trials of young converts. I thought it would apply to myself. On my way home, an old Christian asked me how I felt under the preaching. I told him I felt remarkably well. He observed he thought the minister pointed out my case exactly, and that he had been hearing for me during the afternoon. I told him I felt such confidence that I never could entertain another doubt. The expression struck me forcibly, why this confidence? what have I experienced? I then reflected back on my past life, and could see nothing but an evil and corrupt nature. I felt a desire at this time to pray, but put it off till my accustomed hour. And then my mind was in a great degree stupid, and I lost all hold of my former frames and exercises, and could hardly say that I had any hope. I sometimes felt a desire, and an impression, it was my duty to get up and speak in a prayer meeting; but I declined, though strongly urged by one of the brethren who was somewhat acquainted with my feelings.

"After this, when I retired for secret prayer, I was sensible that I had shunned my duty, and made a solemn promise I would speak the next meeting. I went to the meeting, and spoke and prayed but enjoyed no freedom, and found I had done it in my own strength. After this I was more reserved than before, and neglected secret prayer.

"In January, 1831, J. S ——, a young man in the neighborhood died. While on his death bed, he conversed much with the young people that called to see him. And warned, advised, and entreated me to come out from the world. I now resolved that I would live no longer as I had done. I renewed secret prayer, and commenced praying in my school, and frequently conversed with my scholars on the subject of religion. But it was some time before I felt any particular nearness to the throne of grace. For a considerable time I now felt that my peace was made with God, and that I could rise above the things of this world. During the week before the church conference in August, I enjoyed almost uninterrupted happiness in my mind, and felt such a nearness to God that I thought I never should again forsake him as I had done, nor be backward in speaking of his goodness. I looked forward with pleasure to the time when I should see his children, and tell them what great things he had done for my soul.

"But when the day came, my heart sunk within me, when I contemplated espousing the cause of Christ before the world, yet I did not lose all my comfortable feelings. I felt to draw near the throne of grace in the morning, but had not that consolation I had before felt. I attended the meeting; when it came my turn to speak, I said but very little, concluding to put it off to a more convenient season. I now began to sink in my mind lower and lower, till almost as low as ever I was, although I did not wholly neglect secret prayer. About the last of November, 1831, I commenced a school in E——. I attended prayers in my school once a day most of the time, in a cold formal manner, though at times I felt to hold communion with my heavenly father. The state of religion here was very low, but three professors in the district. I mingled too much with the light and vain, and joined with them more than I ought in vanity. But when alone I had bitter reflections, and mourned and lamented the depravity of my heart, resolving to do so no more. About the last of February, I took a school in S. Point district. Here I was with a different class of people. Here were many professors. I resolved to choose them for my companions, and to shun light company."

I would here observe, that Mr. Milliken

labored for many years under severe conflicts in his mind with respect to his spiritual state, owing no doubt chiefly to his diffidence in disclosing his feelings to his Christian friends, and the view he appeared to have at times of the awful depravity and wickedness of his heart, which caused him frequently to doubt whether he had ever been renewed by divine grace. But in 1832, he was enabled to rise above his difficulties, and openly espouse the cause of Christ. On this occasion he remarks in his journal; 'On the 14th of October, I was baptised and received into the Baptist church in Mount Desert. O may I ever be kept by the power of God from bringing a wound on the cause I have now espoused.'

CHAPTER II.

He dwells upon God's holy ways,
He notes them down, bespeaks his praise;
Though oft he was with doubts opprest,
Yet oft in Christ his soul found rest.

EXTRACTS FROM HIS JOURNAL.

"1827, December 31. Attended the first annual meeting of the Sabbath School Society of Mount Desert; was chosen Secretary. No-

vember 24: Being absent from home, I was sent for on account of my brother Jordan who was taken suddenly very sick. When I arrived home I found him sitting in a chair, and asked him how he did. He said, "*I am just gone, and must bid you farewell.*" He spoke very calmly; but never shall I forget how those words sounded. He lived till half past two, and expired. He was taken sick the day before about 4 o'clock in the afternoon, with a pain in his bowels, and never had one moment's ease until he died. His mind was composed, and he expressed a willingness to die, he hoped he should go to heaven. He never made a public profession of religion, but was a remarkable person for sobriety and morality. In his last hours he gave good evidence that he had an interest in the Saviour's love.

"1829. On board the L—— bound to Boston. Sabbath—11. Spent the day in working the vessel, reading and hearing read, the scriptures, religious books, tracts, &c. I am of opinion that it is an evil and wicked practice to sail on the Lord's day. Think it no better, or of more necessity, than any other labor except when previously at sea.

"12. Went ashore, found a grog shop where men were voluntarily and greedily taking noxious poison, which will, if followed, finally be their ruin, destroy all their happiness in this world,

and unfit their minds to receive that gift which alone can give them peace in the world to come. O when will men get their eyes open to see the evil of this pernicious practice!

"1830. January 1. Another year has commenced. How many that are now living, will be in eternity before the year will close. I may be one. I have no assurance even of to-morrow. Then how highly it would become me to take heed to my ways as if my time were soon to close; but alas, how little I consider this.

"29. Closed school in Seal Cove, a very agreeable school. My health a part of the time has been rather poor, but how thankful I should be that I am alive. I have lived to teach this school five winters, and have ever had a pleasant school, and the most respectful attention from my scholars, which has greatly evdeared them to me. The youth in no place where I am acquainted, not even those where I was brought up, are so dear to me.

"1832. February 18. Closed school in district No. 3, Eden. Taught twelve weeks, ten weeks of the time taught singing four evenings per week. In my day school I had upwards of seventy scholars; but they were rather unsteady in their attendance, consequently their progress was slow, some of them however made good improvement. I am conscious of having committed some errors in management; but on

the whole think I discharged duty as faithfully as I could under existing circumstances. Had I been previously acquainted with the disposition of the scholars, perhaps I should have managed differently in some respects. It is an inconsistent idea which some people support, that a stranger can govern a school better than one who is acquainted with the scholars. How can a person govern or instruct, unless he knows something of what is required of him, and different dispositions and capacities require different treatment. In my singing school I had 23 constant scholars. I was much pleased with their regular attendance, and most respectful deportment. I felt a deep interest in their improvement, and am satisfied that I exerted all my faculties to their advancement. But I lament that I did not give them more moral and religious instruction both by precept and example.

"March 3. Attended the annual meeting of the temperance society in Eden. An address was delivered by Elder H——, Cor. 2. There was quite a collection of people, and from what I heard, I think the truth made an impression on the minds of some who before were opposed to the temperance movements, or stood aloof from the society. Its opponents cry out, 'Political intrigue,' 'church and state,' &c.

"31. Attended conference. Many of the brethren appeared much engaged, and spoke

with freedom. I felt impressed that it was my duty to speak; but refused to take up the cross. Have since been very much tried with a sense of my ungratefulness. Can a person under a sense of the attributes of the Almighty, refuse to do whatever he shall require of them? What is man that he should withstand God! How ungrateful must a person be to flinch from espousing the cause of the Lord that bought them.

"April 8. This evening I took a walk for contemplation, viewed the majesty of God in the works of creation, and thought how can such a being take any notice of such a thing as man. Then in exercising to keep myself from suffering from the cold, I was led to contemplate the wonderful formation of the human body. Surely nothing less than Deity itself could constitute such a machine, and nothing short of the Omnipresent God can keep us from at once getting out of order and falling into lifeless clay. What is man that he should contend with his Maker; and not yield implicitly to the least of his requirements. But still, poor, proud mortal will proclaim his own greatness, and seek to gratify his own corrupt nature against the express commands of the Almighty; and more fears the scoff of worms than the wrath of the great God. Why is it so? Why am I so diligent and fearless in things of the world, and yet in matters of religion dare not take one step? Is it possible

that I ever gave myself to the Lord, or felt a Saviour's smiles. Am I willing to trust my soul with Jesus? O I am still too much attached to the world and its vain pleasures. Yet I think I have at times felt willing and resolved to give them up, but O the power of temptation over my feeble resolutions!

"12. State fast. Meeting at N. C. Mr. B——, preached from Dan. ix. 4, and 5. Daniel fasteth, and prayeth, and confesseth his sins, and the sins of the people, &c. He observed that, fasting is to abstain from food; at least from all that is pleasant and palatable, and to abstain from worldly thoughts, words, or deed. And that days of fasting were special seasons for humbling ourselves before God; and confessing our sins and the sins of the people, our neighbors, our friends, the nation, and the world. He proved that fasting is a duty enjoined in the scriptures, both in the old and new testament; and that we should especially attend to it on such days as are set apart for this purpose by our rulers.

"16. After my scholars left the school house, I took up the bible, with a desire to find some passage that would be applicable to myself, and opened to these words, 'Out of thine own mouth will I judge thee thou wicked servant.' I felt it to apply exactly to my case. The Lord has given me one talent and I have hid it. O shall

I keep it hid till my Lord shall call me to judgment? With his divine assistance I will come out from the world and serve him. I feel a desire to give myself entirely up to God, and consecrate myself to his service; but I can put no confidence in myself. I pray the Lord to guide, strengthen, and support me in doing my duty; and keep me humble. O I am too proud. My pride must be humbled. Because I cannot talk eloquently, I hold my peace and say nothing for the cause of my Redeemer, and grieve away the Spirit that strives within me. O that I may ever enjoy the feelings I now possess, and in a greater degree, of the vanity of all worldly pleasures; and never again fear the face of man when duty calls me.

"October 7. Commenced school in District No. 2, Eden. Scholars from five different nations, 1 Italian, 1 Irish, 1 Spanish, 1 French, and a large number of Americans. 5 of my scholars profess religion, others very serious.

"13. What a change in this place since I was employed here last winter. Then except at Mr. H——, I heard no mention made of religion. Now it is the whole theme of conversation. Then not a male professor except Mr. H—— in the district, now I can count 14. Then in a school of 80, not one had a hope of the forgiveness of their sins; now the attention of all who have arrived to years of discretion, (except 3 or 4 who remain careless,) are directed

to the concerns of their souls. 15 or more, who attended my singing school, have espoused the cause of the Redeemer; and nearly all who practice singing in meeting, I trust now sing with the heart and with the understanding.

"20. My birth day, aged 27. O how rapidly time flies away; another year of my life is gone. Time with me will soon be at an end. How important then that I improve it as it flies. Before another year rolls round I may be done with things below. How have I spent the past! Have I spent it in such a manner that I can look back with a recollection of time well spent? I can see but very few acts but what give me remorse when I review them in my mind. It has been an important year with me. Five months of the time I have been employed in the important calling of instructing youth; and how negligent I have been in the discharge of the duties devolving on me in that station. When I do the best I can, I fall far short of fulfilling the duties of one who has the care of precious souls. Two months and a half, I have been employed in evenings, in teaching the youth to sing God's praises. At that time only one of them professed religion; now ten of those who take the seats have hope in the mercy of God. During the past year, I have taken upon myself two solemn covenants for life. On the 14th of October I was baptised and received into the church in Mount Desert. O may I ever be kept by

the power of God from bringing a wound on the cause which I have espoused. On the 25th of the same, I was married to C. L. May we long live useful to each other and to society; and may the blessing of God attend us through a life of happiness here, and a blessed immortality beyond the grave.

"28. This morning I went into the graveyard, and read the Epitaph on Mrs Unice Stevens, aged 27. The thought that she was just my age, struck me very forcibly. I tried to examine myself how I should appear if called immediately to the bar of God. I bowed my knees to pray for light in my mind to view the scene, but could get no particular discovery.

"My thoughts run on living near to God while here; and I lost all concern about the judgment in my desires for the light of God's countenance to keep me near him while tabernacleing in the flesh. From myself, my desires were for my friends individually. O that the Lord would visit them with his Holy Spirit, whether saints or sinners; and give them the joy of his salvation."

EPITAPH.

It must be so—our father Adam's fall
And disobedience, brought this lot on all:
All die in him—but hopeless should we be
Blest Revelation! were it not for thee.
Hail glorious gospel! heavenly light! whereby
We live with comfort and with comfort die.
And view beyond this gloomy scene the tomb
A life of endless happiness to come.

CHAPTER III.

He warns, entreats his friends to turn,
Now while the lamp of life doth burn;
Lest they should miss of heaven at last,
And sink beneath Jehovah's wrath.

LETTERS.

"District No. 2. Eden, November 22, 1832.

"Dear Sister,

"I was disappointed in not having more conversation with you before I left home. If I had improved every opportunity I might have been better satisfied than I now am with regard to my duty to you. I want to know how you get along in your mind. Have you obtained hope in the mercy of God, or do you remain as when I saw you, or shall I ask the question, have you lost your conviction? I hardly know how to address you; but I do long to hear that you have become acquainted with a Saviour's pardoning love. O Isiphenia, you don't realize how many prayers are offered every day for your immortal soul. Will you not join your supplications with the many that are ascending, that God would liberate your soul from the bondage of sin; and that you may obtain forgiveness

through the blood of a Saviour? The door of mercy now stands open to receive you; and the Saviour invites you to come.

"What is there to keep you from embracing the offers of salvation? There is a fullness in the mercy of God; and none that come to him will be rejected. The gospel is all promises to the repenting sinner, who is willing to accept the terms of salvation there offered. 'Repent and believe on the Lord Jesus Christ, and thou shalt be saved.' 'Now is the accepted time, now is the day of salvation.' 'To day if you will hear his voice, harden not your heart.' Yield now to the calls you have received, to turn to the Lord, while you have your attention especially called to the concerns of your soul. Will you now go back? Will you put it off to a more convenient season? You may never have a more convenient season. You need not wait for a reformation: the Lord is as merciful now as in times of general excitement. And before a reformation in the place, you may be called to give up your final account to God. Then what answer will you give for having slighted the means of grace you have enjoyed?

"O Isiphenia, are you prepared to meet your God in peace? Are you prepared to answer for this call to attend to the salvation of your undying soul? When you visited here, you felt convinced of your need of religion; and many of

the young people here became interested in your case. They inquire frequently after you; and manifest deep concern for your spiritual welfare. Have you not been cherishing selfish passions in your heart that has kept the serious out. He has been knocking at the door of your heart, and calling to you to open unto him that he might come in and sup with you, and you with him. The Saviour is ready to forgive you. His arms are extended to receive you; and why will you stay away. I know you desire the knowledge of the Lord. But I am afraid you wish to serve God and mammon. This is impossible, Isiphenia. You must be willing to forsake every thing in this world, if you would be a disciple of the meek and lowly Jesus. You must be willing to forsake your vain companions. When, with them, you must not be afraid to be called serious, and to speak against every thing that will drive serious meditations from the mind. Unless you are willing to sacrifice every thing of a light and trivial character, and even forsake your own vain thoughts, you will not find perfect peace.

"I want you to write me your exercises of mind. Take up your views of yourself, and of God, at different times; and what first led you to serious reflection, and what has a tendency to lead your mind away from the concerns of your soul. Be free and write particularly. The

reformation still progresses here, six have been baptised since I come over. One was J. H.'s daughter M——, aged 13. Six of my scholars belong to the church. But there are some yet who desire not the knowledge of the truth; and even oppose. I get along very comfortably in my own mind most of the time, though I don't enjoy that light and love that I wish to. My health is good generally; but I have a pain in my side this evening. I am now boarding at Aunt E——s. The family consist of nine persons, six of whom profess religion. What a blessing I enjoy of religious company!

"Your brother,

"S. J. MILLIKEN."

"District No. 2. Eden, November 14, 1832.

"My dear Catharine,

"How do you enjoy your mind? I want to hear you praising God for bringing you into the light and liberty of the blessed gospel. I believe there is nothing in the way on God's part, of your enjoying comfort in your mind. The Lord is gracious and merciful to all that call on his name. He is as ready to bless you as any other. O look, with an eye of faith, to the blessed Jesus, that suffered so much while in this world for sinful man, and then to die on Calvary that we might have life. O the con-

descension of the Son of God! That after we had transgressed the perfect laws of our Maker; and exposed ourselves to the justice of the Almighty, he should come into this world, and give his life a ransom for our souls. Does not this affect your heart? Are you not willing to make any sacrifice he requires? Are you not willing to give up all your friends and all your prospects of worldly enjoyment, if God should call for them? Are you not willing to lay down your own life for Him? But he requires no such sacrifice. It is only to 'look and live.' It is only to look above the things of this world on heavenly and divine things. It is only to forsake trials for pleasures, and troubles for happiness. There is a peace of mind, and a satisfaction in serving the Lord, that the world knows nothing of. Even the trials of Christians are mingled with joys, when they can look on Christ as their friend, knowing that nothing can harm them, while they have such a protector, and that 'all things work together for good to them that love God.'

"When Christians feel their dependence on God, and their need of his blessing, there is unspeakable satisfaction in pouring out the soul in prayer to him; and there is something satisfying in warning sinners of their danger, and flee from the wrath to come, while mercy is offered to all who will accept. Christians are also delighted

when they can be together, speaking of the goodness of God, and praising his holy name, and in fulfilling his commands. Is it not time for you to avow yourself on the Lord's side? Have you not felt that it was your duty to separate yourself from the world, and unite with the people of God? Well, duty is duty till done.

"Do you feel too weak in faith, and doubt that your hope is genuine? Then go to the Lord just as you are, and plead with him to enlighten your mind; and if you are not sincere, that he would make you so. And be not faithless, but believing. Be thankful for the least discovery of his goodness, and be willing to accept of the crumbs that fall from his table. We have no claims on his mercy, and it is our duty to love him for what he is, a just, and righteous God, whether he smiles on us or not. O how good the Lord is, that he should ever have compassion on such rebellious creatures as we are. Surely we should love such a God. I must forbear writing more at present.

"O Catharine, live near the Lord. Be much in prayer. Be watchful over your life and conversation, and your own thoughts. And may the Lord liberate you from the snare of the devil, and the fear of man, and bring you to rejoice in the light of his countenance, and ever ready to speak of his goodness.

"SIMEON J. MILLIKEN."

"P. S. It is eleven o'clock, Saturday night. I have written three letters this evening in the family where four or five are continually talking, and to me half the time. My eyes are so weak that I cannot look on the paper long at a time.

"SIMEON."

"District No. 2. Eden, December 1, 1832.

"My Dear C——,

"In this severe storm, I think something of the storm of life to which we are exposed; and the wrath of the Almighty that will be poured out on the ungodly in the great day of retribution of all things. But am very stupid and insensible of the mercy of God, in providing a way of escape from the impending fury of his justice, in the dying love of his only begotten Son.

"I don't know as I have been so low in my affections since I attended the protracted meeting here in September, as I have been the week past. The reformation has not taken so deep hold in this, as in the Salsbury district, where I kept last winter. I was up there to a prayer meeting last Thursday. When the meeting commenced there was not a person present who had made a public profession of religion three months ago, now fifteen or twenty. When I am here I

feel myself almost at home. I was much attached to the people last winter, for their kindness to me, particularly my singing scholars. The Lord has abundantly blessed this neighborhood with the out pouring of his Holy Spirit. Not a family has escaped its influence; and it seems as if almost all were Christians. There are some still who appear to be under serious convictions. Two or three of the singers yet stand out, but there has been truly a great work among them. It seemed to commence with them. Nine of them have been baptised of late, and one belonged to the church before. I expect to commence a singing school here next Monday, and anticipate having an agreeable school, but may be disappointed.

"SIMEON."

How anxious that his partner dear,
Should God alone—not creatures fear;
Deny herself, take up the cross,
And count her worldly gain but dross.

His sister too with aching heart,
He does entreat with sin to part;
To turn to God while in her youth,
Obey his word; and love the truth.

Now may the Lord these truths impress,
And to their souls his warnings bless;
While he is slumbering in the dust,
His spirit soaring with the just.

CHAPTER IV.

The care of youth—he feels the weight,
When'er he views their undone state;
His language is "how short I come,
When I the best I can have done."

EXTRACTS FROM HIS JOURNAL.

"28. This evening attended a prayer meeting in the school house. Christians generally appeared to enjoy their minds during the meeting. But I was all darkness; I tried to speak and pray, but had no freedom. I can assign many causes for my barrenness. My mind has been on some complex worldly business, and I neglected to watch and pray. I thought I had no time to spend in prayer before meeting; even in meeting my mind was too much filled with the business of the world. When a Christian neglects to watch and pray he cannot expect to enjoy the comforts of a Saviour's presence.

"December 3. Commenced a singing school this evening in No. 3. About twenty-five attended as scholars. While in school, a person called to inform me that S. L. died this morning. Poor girl; how much she has suffered. For nine years she has not been able to take one step; and has scarcely seen a well day; yet

by her industry and economy, she has paid a great part of her doctor's bill, for the last four or five years.

"After school, went to Capt. H——s. Was called on to attend prayers in the family. Had no freedom. Never attended to this solemn duty in a more formal unfeeling manner. O am I never again to enjoy the light of God's countenance, and hold sweet communion with him in prayer? Or have I been deceiving myself with a false hope of the sweets of the influence of the Holy Spirit, and witness of the forgiveness of sins through the dying love of a Saviour. I think at times I have enjoyed something in secret prayer, which flowed from some other source than my own corrupt nature. But where am I now? and what is the cause of this barrenness of soul? I can see many causes in myself, and resolve in future to amend. There is something wonderfully strange in our natures, that we should persist in a course that we know to be wrong; and that will certainly lead us into trials and troubles. It surely proves the entire depravity of the natural heart; and that it must be changed by the grace of God before it will pursue a holy course; and even then it requires the continual influence of the Holy Spirit to keep us in the path of duty.

"This day closes the year 1832. Another year is gone. How fast time glides away; and

how poorly I improve the passing moments. Let a review of misspent time in past years stimulate me to better improvement for the future. During the year past I have been carried through various scenes, some prosperous others adverse. Throughout the year, the Lord has preserved my life and health; and I trust has given me some witness of the presence of his Holy Spirit, to renew me in heart and life. For more than four years I have hoped in the forgiving grace of God, applied to my soul; but never had that comfortable evidence that I have enjoyed part of the time since last September, when I attended the protracted meeting in this place. I then felt at times no doubt of my acceptance with God; but since that, my feelings have greatly changed. For several weeks I have been in a tried state, frequently ready to give up all hope. Then again at other times I think I have sweet communion with my God in secret. But I am in a cold backsliden state. O when shall I be willing to forsake every worldly pleasure, and live wholly unto the Lord? I have such a proud heart that I am not always willing to be singular for Christ's sake; but find I am too often lead astray by trifling and unprofitable conversation when in company with those who do not profess the religion of the meek and lowly Jesus. Whether I am a Christian or not, I desire to live a life of religion; and prefer religious to worldly company.

"Last year at this time I was in this place, teaching a reading and singing school. Since that time the Lord has poured out his Spirit here in a wonderful manner. Then there was but one family altar erected in the district, and only four public professors. Now, prayers are attended in several families, and nearly one half who have come to years of discretion, have espoused the cause of Christ. Only one of the singers professed religion at that time. And I often wept over them when I thought of their undying souls and the forbearance of God, toward them, when I heard them sing his praises in so thoughtless a manner. Now the most of them profess to be on the Lord's side, and appear as if their motive in singing is to worship God. O that they may all know a Saviour's love; and be kept by the Holy Spirit from sinning against him.

"1833. January 1. A new year has commenced, the close of which I may never see. While I do live, may I improve my precious time more to the glory of God than I have done in years past. I know that I have some desire to lead a better, and more exemplary life; and sometimes I think I have some sincere desires to live a holy life, devoted to the service of God. But I have an evil nature within me that leads me into by and forbidden paths. The good I would, that I do not; and the evil I would not,

that I do. O wretched man that I am, who shall deliver me from this body of sin and death.

"8. Conference in the school house. The house was filled; and the spirit of the Lord was abundantly shed down on his people. O what wonderful mercy the Lord has shown this people. When we were deserving wrath, he remembered mercy. And although we have been negligent in duty, yet he smiles upon us. Though we have been faithless and unbelieving, he still visits us with love. This is a day long to be remembered by the people of God here. May we never be so ungrateful as to forget this day of his power. May the union manifested by the brethren, ever be continued to this church. Two related their experience and were fellowshiped by the church as candidates for baptism. There were others that intended to offer themselves, but thought they had not strength to take up the cross. I believe God has some precious ransomed souls here, who are yet lingering and neglecting their duty. I hope there are many more precious souls to be brought out of nature's darkness, into the marvellous light of the gospel.

"10. Enjoyed a good degree of comfort in meditating on the mercies of our God; and felt to hold sweet communion with him in prayer.

"11. Received a letter from aunt W——, informing me that the Lord was pouring out his Spirit in P. M. O what infinite mercy. How

great is my obligations to bless his holy name. May he still continue to pour out his spirit upon them; and they be a people truly waiting for his law. Nothing could have raised my affections, and caused me to praise my God more than to hear of the outpouring of his Holy Spirit among this people. For three or four months I have not forgotten to make mention of them in every prayer. And now blessed be God, I hear his cause is revived, and sinners are converted unto God. Every blessing is mixed with trials. I have heard that my brother William is very sick; and it is thought he will not recover. He has been complaining for sometime, and is now considered to be in a settled consumption. O that God would remember his precious soul."

CHAPTER V.

The Holy Spirit doth descend,
And stubborn hearts to truth must bend;
The cry now is—" O pray for *me*,
Lest I should sink in *misery*."

EXTRACTS FROM HIS JOURNAL.

"27. A meeting in Center school house. Elder B. preached: after sermon several young converts exhorted. Seven of them were young

men. In the evening was a prayer meeting never to be forgotten ; and which it is impossible fully to describe. It was the most solemn and joyful season I ever experienced. A number of strong minded middle aged men arose, and begged Christians to pray for them. A number of youth under a sense of their lost, ruined situation, made the same request. It was truly a melting season that language cannot describe. During the meeting, a young man came, and whispered to me to pray for his soul, for he was bound to destruction, and feared there was no mercy for him. He said he had been called so many times, that he was now afraid the Lord would leave him to go on in his sins. He appeared to be in as much distress as he could apparently bear. After I tried to pray for him, he was a little more composed; and requested Christians all to pray for him. A deep interest was evidently felt for his case ; and such fervent prayers were offered for him, that it seemed the Lord himself indited the petitions.

" Mr. B. asked a young man, who appeared indifferent, if he should present his case for the prayers of Christians. He answered very indifferently, ' You may do as you please.' One of his companions could keep in no longer, but poured out his soul in a most fervent supplication to God to have mercy on him. Toward the close of the meeting, he crowded along to me ;

and observed, he really believed it was the work of God, and that he was converting sinners; and they were all going to be taken; and he should be left to eternal destruction. He was as sure of it as he was alive, that he was given over to hardness of heart, and blindness of mind, to rush headlong into eternal misery. He begged of me to pray for him, that his eyes might be opened, to see his awful situation before God. He appeared almost as solemn as eternity. I could pour out my soul with freedom that God would have mercy upon him.

"O never shall I forget the feelings I had for these two young men. O Lord what am I that they should come to me with such solemn requests. O that God would make me what I ought to be; and prepare me by his Holy Spirit to be useful in his blessed cause, and to my fellow creatures. I am a poor unworthy creature. How unlike my blessed Lord and Master! What a proud deceitful heart! Is it possible that I can be a child of God and so unlike him. O my God, have mercy upon me, and grant unto me, thine unworthy servant, the light of thy countenance, and enable me to be active, and humbly engaged in thy cause. I think I do feel for precious souls, and long for their salvation, if I am cast off myself. And I do desire to live a life of religion, if I must be condemned at death. After the meeting closed, my companions flocked

around me, entreating me to pray for them. It was enough to melt a heart of stone. O Lord give me a spirit of prayer, and have mercy on their precious souls.

" February 2. Attended conference at Seal Cove, M. D. Fourteen related their experience, eight of them offered themselves, and were accepted as candidates for baptism. Emphatically, may we say in this place, what hath God wrought!

" 10. Lord's day. Felt tolerably comfortable during meeting. But my mind was much of the time with the people at P. M. Souls here I know are as precious as theirs; and I have thought I have felt as much interest for this people, especially the singers, as ever I should feel for any people. During the reformation here, my whole soul seemed bound up in them. But now the Lord is pouring out his spirit in my native place. I find they have the first place in my affections. I feel condemned that I am no more engaged in the Redeemer's cause, and the good of souls in this place. They are as precious as ever; and there are many who are still living without God and hope in the world. A number of the singers are yet under the bondage of satan. O that God would prepare them to sing his praise with the heart, and with the understanding also. But I desire to bless his name that I trust he has given a new heart to more

than half their number. O that we might live more devoted to the cause of our blessed Master, and recommend both by our lives and conversation to a dying world, that there is a reality in the religion of Jesus ; and this alone can make us happy. O Lord, enable us to be more sober minded ; and may the worth of precious souls lie near our hearts. Teach us, and assist us, to set good examples before our unconverted companions.

" 11. Have had for some time an impression to converse with one of my singers, on the concerns of her precious soul. I have felt that I was neglecting a known duty. This evening I dared to neglect it no longer. I remarked to her, that she appeared once anxious about the concerns of her soul. She replied, that she needed religion now, as much as she did then ; and immediately burst into tears. By her conversation, I am led to believe that she is now inquiring the way to Zion. I had received an impression that she was almost given over to hardness of heart, and the Spirit of God had entirely forsaken her ; and that her case was almost or quite hopeless. Notwithstanding, I felt several times an impression that it was my duty to converse with her on this solemn subject ; but the cross appeared so great I excused myself with an '*it is of no use.*' Soon as I opened my mouth, the cross disappeared. I now feel that I

have lost much personal satisfaction, as well as opportunities, when, perhaps, I might have done some good. The path of duty is a safe one, and very easy; but the way of the transgressor is hard.

"14. There are two of my scholars who appeared anxious in their minds last fall; and I thought they would embrace the Saviour. One of them is yet quite thoughtful and tender in her mind. I have had no opportunity to converse with the other. I do feel anxious for their conversion. I fear sometimes I am selfish and partial. I know I am more interested for some than others. It is really desirable that singers should, with the heart, perform their part, in the worship of God.

"This evening, have been reading an account of the life, and death, of two young ladies. The one that had all the polish of fashionable life, and possessed and enjoyed every pleasure that the world could bestow, had her mind several times arrested with a sense of the importance of religion; but with the advice and assistance of her parents she banished all serious reflections. While in the theatre she swooned, was carried home, and after a few hours of the most horrid forebodings, her soul forsook the body to meet its final Judge. The other was educated in a pious manner; and went off the stage with a song of triumph in her mouth. How strangely infatuated

mankind are, that they should neglect the concerns of their immortal souls; that they should prefer the pleasures of this world, to the substantial happiness of the Christian religion; that while they know that death will come upon them, and believe there is a God to judge them, they will rest unconcerned about a preparation for that all important scene!

"16. Prayer meeting this evening. Christians appeared to feel very comfortable in the enjoyment of the presence of God. I felt a calm reliance in the mercies of a Redeemer

"18. In closing my singing school, I felt as if I could not pray. I asked J. E. to close the school. He prayed with an humble engagedness for the singers, for those who hoped in the mercy of God that they might not be deceived, and build on a false foundation; but that they might be sincere followers of the Lord Jesus, and devote themselves to his service. He prayed for those who were still without hope, with a heart full of compassion; and with such humble supplication, that I do feel encouraged that the Lord will again revive his work among them. I do feel anxious for these singers, that they might all experience the love of a Saviour, and the forgiveness of sins. O that God would purify *me*.

"23. Received a letter from aunt W——, giving some account of the powerful progress of

the work of the Lord in Mount Desert. I believe I can sincerely rejoice in the salvation of sinners; yet I hardly dare to trust my own heart, it is so wofully treacherous."

CHAPTER VI.

How deep an interest; how impress'd
With sabbath schools; he cannot rest,
Without instructing children dear,
God's holy sabbaths to revere.

EXTRACT OF A LETTER TO MR. E——.

"Mount Desert, April 29, 1833.

"Dear Friend.—You wished to know the particulars with respect to the reformation in this place. I have not time now, nor abilities to inform you what wonderful things the Lord has done for this people; but I fear we shall soon forget his works. Already there appears to be a relaxation of engagedness in duty. Do pray that the Lord may still pour out his Holy Spirit upon us.

"We have now a young man, Mr. Calvin L. Carey, laboring with us. He is up with the spirit of the times in good causes. Yesterday he gave

us an address on Sabbath schools. I am really sorry that you did not succeed better in so good a cause. Sabbath before the last, I was so filled with the subject, that I went home with the intention of writing you a long letter upon this interesting subject; but a circumstance occurred which prevented. I was disappointed, and deprived of anticipated pleasure; for then I could have written with freedom and delight. I have had no opportunity since; and now those special views are gone. After meditating on the happy effect of Sabbath schools, I was greatly astonished that any person should withhold from them his most cordial support—much less a Christian—one that believed the truth of God's word, and reverenced his holy day, should be opposed to an institution, directly tending to promote these objects. I have no time to write more.

"Don't be discouraged; but press forward in the path of duty.

"S. J. MILLIKEN."

EXTRACT OF A LETTER TO MR. E——.

"Mount Desert, May, 1833.

"Dear Brother,

"I should like to know how you get along in singing, and what success in your efforts to have a Sabbath School since your meeting.

That such men as —— should stand aloof from this institution, astonishes me. Surely they are ignorant of its merits ; and the blessings that have attended it. I am now in Seal Cove school house, waiting for the commencement of the school ; and can write but little more, as the teachers and scholars are mostly collected. What a pleasing sight to see the blooming youth, little children, and aged people, assembling together, to hear, and tell about the God that made them ; and to learn his holy will concerning them. Probably you have heard Mr. C—— preach to day. He is a thorough friend to Sabbath Schools ; and all the benevolent institutions of the present day. The school is about commencing and I must close.

" S. J. MILLIKEN."

LETTER TO MR. E——.

" Mount Desert, December 14, 1833.

" Dear Brother,

" Apology is certainly due from me, for my neglect of so intimate and esteemed a friend as brother Emery. To enumerate all the causes which have prevented my writing to you would be impossible : I will merely say, that it is not because I had forgotten you ; but that one care followed after another, and I would put it off till a more ' convenient season.' Thus the seasons

have passed without my writing to you. We may 'resolve and reresolve' to perform any duty; but unless we commence it we shall never perform. And we have no time to waste in idle resolutions. How proper the injunction 'Whatsoever thy hand findeth to do, do it with thy might.' We have just time to do what is our duty to do. And if we postpone to future time, what ought to be done at the present, we trespass on the indulgence of Him who has appointed us a sphere for activity, and given us time for its performance. We are placed here for no mean purpose—to show forth the glory of God. And what blessed work there is for the saints of God—to hold up to a dying world, the love of the Saviour. How delightful must it be to the living Christian. What a glorious thought to be workers together with God, in the salvation of sinners. How poorly all the honors of this world compare with that of being the means of saving one soul from the end of the wicked. And O, astonishing thought, that one that has seen the justice of God against sin, and the way of reconciliation to him, through a crucified Redeemer, can sit still and view with indifference, their fellow men hastening on to eternal perdition. O 'my leanness, my leanness!'

"Since I left Eden last spring, the Lord has been pleased to visit your place with death. Poor litttle Jane is no more in the land of the

living. Had I heard of it in season, I should have come over with Mr. C—— to her funeral; but perhaps it would have done no good, except to gratify my feelings. However, I know the sympathies of a friend are consoling in times of affliction. And all who knew her must feel afflicted by this dispensation of Providence. Her tender parents must keenly feel the rod. But I hope they have consolation in believing it was ordered by Him who doeth all things well. Affliction is the lot of all, and if rightly improved, may be considered a blessing bestowed by God, on his chosen people. David says, 'In faithfulness hast thou afflicted me.' 'It is good for me that I was afflicted.' 'Before I was afflicted I went astray; but now I keep thy word.' And if afflictions lead us to God, we may well say it is good for us to be afflicted. For what earthly comfort can compare with communion with our heavenly Father. But nature bleeds, when our dear friends are taken from us. And we should not view the dealings of God with us with indifference.

"Give my respects and tender affection to the parents of our deceased friend, and to all the surviving children. The Lord has been good to them. And I hope they realize the blessings with which they are surrounded. It is a blessed consideration, that so many of them have sought the Lord, and hoped in the pardoning mercy of God, through a crucified Redeemer.

"I have been deeply engaged in worldly business of late, and consequently have had barrenness of soul. I hope you are better employed.

"S. J. MILLIKEN."

CHAPTER VII.

How pleasant 'tis to see the youth
Now turn to God—in love with truth;
Give up their hearts to him in time,
That they in glory soon may shine.

EXTRACTS FROM HIS JOURNAL.

"25. In closing my school, I read the 24th chapter of Acts. Several of my scholars I knew had been concerned for the salvation of their souls; but had not given their hearts to Christ. With considerable freedom, I addressed them from the 25th verse, and applied it to their case. They all appeared very solemn, while I was talking; but as soon as school was dismissed, I found they were inclined to wait 'a more convenient season.' I felt more liberty in prayer than I have enjoyed for some time.

"26. Closed school in No. 3, Eden. It

has been one of the most pleasant schools I ever taught. The scholars have endeared themselves to me. With a few exceptions, no person was ever treated better, or with more familiar respect. Many of these children and youth will be ever held by me in the most grateful remembrance. In my closing remarks I felt a good degree of freedom in addressing them on the concerns of their never dying souls. Several of them were affected. And I do hope that God will turn them from the error of their ways. I trust that some of them have experienced the forgiveness of sin. Five of those that were present, hope in the mercy of God. I feel to lament that I have not been more faithful in conversing with them about their standing before their Maker. It is not probable I shall ever teach this school again. And I can now look back with regret to the many precious moments that I have idled away in unprofitable conversation with them, while the concerns of their immortal souls have seldom been mentioned. To some I felt a diffidence in mentioning the subject, expecting opposition. But being impelled by a sense of duty, and not finding any excuse, I have introduced the subject to them, and found them very attentive; and it has been a satisfaction to my own mind, so that I have resolved that I never would be backward again, when I felt an impression it was my duty to

speak. O that I had more discovery of the character of God, and my obligations to serve him. I am so depraved and sinful, I cannot do much good in the cause of the blessed Redeemer.

"27. I have heard that the Lord is still pouring down his Holy Spirit in Mount Desert, in a most powerful manner. The proudest, and most hardened sinners, have been brought to bow before the truth of the blessed gospel. Mr. O—— has lately obtained a hope in his old age, the Lord has shown him mercy at the eleventh hour.

"28. I have heard, among others, my sister P. M. has experienced religion. What joyful news to me. The blessed Lord has brought down her proud heart. O that she may be as faithful in the cause of her Redeemer, as she has been in the cause of the old adversary —that such talents as God has given her may be employed in his service. What a blessing the Lord has bestowed on the family of Mr. B——. For thirty or forty years I believe he has been praying for the conversion of sinners. And now the Lord has answered his prayers by converting, we believe, his whole family—his wife, and eight or nine children. Long has he stood as a pillar in the church of God; and faithfully has he encouraged and endeavored to sustain her in her trials.

"February 28. Went home. I was sur-

prised to find my brother William so low. 'He said he was just gone, but was reconciled to the will of God.' He observed, sometimes he felt a desire to get well, but God's will be done. He thought he could trust in the mercy of God; and hoped he had forgiven his sins; but he lamented that he had not attended to religion while in health; and that he had spent so much of his time in vanity. One thing he said would be a great satisfaction to him to have all his *novels* burnt, that they might do no more hurt. They were one means of his living such a life as he had—that when his mind was disturbed in the last reformation, instead of going to the word of God, he had recourse to novels to gain relief. I asked him what I should write to C—— who was absent. Tell him, said he, the Saviour is merciful; and 'he must pray to him while he has time and opportunity.'

"March 6. William died last night about 6 o'clock. He has left us a comfortable evidence that he was prepared to meet his Judge. His mind was relieved from its distress about three weeks before he died. He appeared perfectly reconciled to the will of God, let him do with him as he pleased. He lamented much the manner he had spent his time; and that reading novels was one great cause of his neglec ing to read the word of God. I observed to him just before he died, I thought he could not live long.

He said 'No; I shall soon be with Jesus.' Just before he breathed his last, he said something, but I could only understand the word 'Jesus.'

"7. William was buried at P. M. Elder B—— preached from Job xiv. 10. It was indeed a solemn season. After sermon, father addressed the people of this neighborhood; and particularly the companions of W. In the evening there was a prayer meeting, in which the Lord manifested his most gracious presence. Christians prayed in faith; and while they asked, the blessing came. Lofty looks came down; and hardened sinners were constrained to beg their prayers. At the close of the meeting, all who desired prayers were requested to come forward, and kneel, and raise their desires with the people of God. The aisles were all filled, and I could see but two adults, who did not kneel. In this place, well may we exclaim, 'What hath God wrought!' Surely the Spirit of God was in the midst of us, and such prayers of faith will be answered.

"9. Conference. Twelve related the dealings of God with their souls, and were accepted as candidates for baptism. Among whom were my wife, and sister P. M. O how much reason I have to bless the Lord for his mercies in the salvation of precious souls. I tremble under a sense of my ingratitude. O Lord, humble me in thine own way; and enable me to view thy

hand in all thy dealings with me. Is it possible that a Christian can have so little feeling, that blessings nor afflictions should no more affect him! Give me, O Lord, a realizing sense of my obligations to serve thee, and make the path of duty ever plain before me. The power of the Lord was manifested in the evening prayer meeting.

"10. Sabbath. Elder B. preached from Hebrews xii: 1, 2. It is high time for me to lay aside every weight, and run the heavenly race; but they are so many, and so great, that it seems most impossible for me to move; and without the help of the Lord I shall not move one step. If I am not kept by the Holy Spirit, I shall run the downward course. After sermon, repaired to the water, where Elder B. administered the ordinance of baptism to ten willing converts. O that many more may be prepared to follow their Lord and Master in this solemn duty.

"At five o'clock a meeting for exhortation and prayer. I felt an impression to lead in prayer at the opening of the meeting; but I hesitated, and another, 'stepped in before me.' By waiting a little I lost the next opportunity, finally, the time was all filled up, and I held my peace, and my mind sunk in darkness and distress; yet believing I had a duty to do, all trembling as I was, I tried to speak, but was

but very little refreshed. After the meeting was dismissed, a large numbers tarried near two hours. And the Spirit of the Lord was surely present with us. Such a spirit of prayer I think will be attended with a blessing; and indeed a blessing was enjoyed. I did feel to rejoice with the people of God. And to think that I must leave them was deeply distressing. I felt pained for the situation of the unconverted.

"11. Went to Eden. Rode with Mr F. He is truly engaged in the cause of his Lord and Master. When I compare his privileges with mine, and his improvement in the divine life, with my abilities, I feel justly condemned. How small I feel when with those whom the Lord hath taught! But I am not suitably humble. My proud heart still desires to be great in the sight of men. I sometimes fear that my heart was never humbled before God as it should be. That I never gave all up for Christ. O that God would teach me by his Holy Spirit.

"12. Commenced school in No. 8, Eden. Some of my scholars are very small; but they all have precious souls. O that I may be enabled to discharge my duty to them faithfully, and in the fear of God.

Precious youth—immortal souls,
Your real worth cannot be told;
O *come* to Jesus, now's the time,
Your worldly pleasures to resign.

CHAPTER VIII.

He's daily jealous o'er his heart,
Lest from his God he should depart;
He searches deep—the cause he finds—
To be a worldly, selfish mind.

EXTRACTS FROM HIS JOURNAL.

"After I returned from school, I took up Mr. Whitefield's sermons, and read one on 'Repent and be converted that your sins may be blotted out,' &c. I really took satisfaction in reading it. But whether it was a true relish for spiritual things, or whether my treacherous heart deceived me, I cannot tell. If I never have complied with the injunction there laid down, it is time that I attended to it. I am sorry for my sins; but I fear sometimes I never truly repented. I am converted from many evil practices, and that love to sin I once possessed; but I fear I never had that true conversion in heart and soul, that is acceptable in the sight of God.

"15. In school, read the 1st chap. of Romans. It appears to me I never had such a sense of my unworthiness,—such a wandering mind. Is it possible I have ever had any true discovery of the character of God. In prayer, my mind was shut up, so that I had no clear

views of eternal things; and my thoughts were like the fools eyes, to the ends of the earth. I have great reason to fear that I was never born of the Spirit. I find the love of the world, my easily besetting sin. I have long mourned over my proud and selfish disposition; but till within a few days I had no idea that a little worldly gain was my idol. I verily doted on my benevolence, so blinded have I been to my own nature.

"The Lord has prospered me in all my undertakings, and blessed me with remarkably good health; and how little have I viewed his hand in all this. How easily now might he blast all my prospects. His justice would be clear. My love of gain is the result of pride, which I have ever known to possess the chief place in my heart. For months past, in every prayer, I have prayed the Lord to humble me. He has abundantly poured out his Holy Spirit in the conversion of my companions both in Eden and Mount Desert. He has taken from me three beloved friends. But all this has not sufficiently humbled me. In praying for humility, I was led to search for the idol that I should be unwilling to give up; and I find in me an inordinate love of the world. 'How hardly shall they who trust in riches enter into the kingdom of heaven.'

"At times, I think I love God with my whole

soul; but my heart is deceitful above all things, and desperately wicked. Yet I feel to hunger after righteousness from some motive or other. And now am I willing to sacrifice all my worldly property, and a good name, and become a despised beggar, for the cross of Christ. I fear, I tremble. O Lord help me not only to see the vanity of all terrestrial things; but to feel willing, if duty should call, to sacrifice them for thy sake.

"16. This evening attended a prayer meeting, a deep solemnity pervaded the assembly. I felt a calm peace of mind, but no particular joy.

"18. Yesterday, Lord's day. At Mr. S. in the morning: went into the school house for my morning devotion. Found about me an evil nature, and a heart full of iniquity, trangression and sin. Was called upon to pray in the family. Had some freedom. At ten o'clock, the ordinance of baptism was administered to five candidates; two of them were little boys 10 and 11 years old.

"In family prayers at Mrs. W——, had some degree of freedom; and in secret devotion I felt to be in the immediate presence of God. I felt calm and willing to trust my soul in his hands. My only distress was, that I realized no more the worth of the immortal soul. And can it be possible that any one, who

has seen the situation of a sinner, while exposed to the wrath of an angry God, can be indifferent to their immortal interest? And surely if the Lord has smiled on me, and forgiven my sins, I ought to be alive to his cause, and let no terrestrial object prevent my doing his will. O Lord what am I? Enlighten thou my mind more abundantly into the way of life and salvation. Give me such a sense of eternal realities, that no worldly object shall move me from the path of duty.

"19. Elder K—— preached in No. 4, Eden, from Luke xix: 6. I thought I took satisfaction under his preaching, and felt an impression to arise, and enlarge on two particulars, and apply it directly to the people in this place. Unto those that had been looking to see Jesus pass by this way; but would not come down to receive him into their hearts. The other to the young converts, to consider what they were willing to sacrifice to the cause of God. And wherein they had wronged any one, either by example, neglect of duty to them, or in any other way, if they would restore four fold. Before I had opportunity to arise, another took up the same subject, and I was satisfied to remain silent.

"March 22. Expected to go to Mr. D. after school, but was disappointed. Hope all is for the best. I feel very anxious to get over to

attend conference to morrow. I have a great desire to meet with the people of God, and hear them relate the dealings of God with their souls.

"24. Lord's day. At the Centre, Elder B—— preached from 'No man can come to me except the Father which hath sent me draw him.' The plan of salvation is perfect; but unless God do something more, the sinner will reject the offers of mercy, and go down to eternal perdition. The only obstacle in the way, lies in the sinner's own will. That will must be subdued by the sovereign power of God. And a new direction given it by the Holy Spirit, or the sinner never will come to Christ; and the very reason why they cannot, is because they will not.

"I think the Spirit of God often strives with the sinner, when he is little aware of it, and much more frequently than is believed by many Christians. Not that I believe it is always striving with them. Nor do I believe that it is always the Spirit of the Lord that gives them distress of mind for having committed a sinful act. A person may be sorry for having done wrong from a great many motives. It may be on account of its injuring their person or property; or that it subjects them to the reproof of their fellow men, or the civil law. And it may be from clear selfishness that they are

sorry for having sinned against God, because it exposes them to eternal misery. And they may even desire to have religion from entirely selfish motives. So much we desire happiness and dread punishment. But whenever a person is sorry for sin, because it is displeasing to a holy God; and when they desire to repent because God requires it; and to love and serve him because He is good; and that now is the only and accepted time; I firmly believe that it arises from some source, higher than the corrupted heart, and that it is a special call from God.

"In the afternoon, a Mr. Coates, a young man, preached from 'Except ye repent ye shall all likewise perish.' He showed first that all mankind were sinners, 2nd, what he understood by repentance; 3d, the awful consequences of not repenting, and 4th the happy effects of true repentance.

"My sister P. M. was baptised. My father has had the satisfaction of seeing two of his children follow the blessed Saviour in the ordinance of baptism. O that more of them might soon follow. I trust that two more have had their souls washed in the blood of the Lamb. O Lord wilt thou enable us all to obey all thy requirements. I have three brothers yet, if living, who I fear know not God, nor obey the gospel of our Lord Jesus Christ. O Lord have mercy on their precious and undying souls;

and withhold not thy Holy Spirit from them; but show them where they are, and give them true repentance, and faith in the Son of God.

"After meeting, had some conversation with Mr. R., and Mr. S. What an alteration in these two men. Surely no one can dispute that this is the work of the Almighty.

"An interesting prayer meeting at P. M. in the evening. The Lord has wrought wonders in this place. Many have been brought to the knowledge, and acknowledgment of the truth. And almost all have been led to cry out, 'What must I do to be saved?' But yet there remains precious souls, who have no hope that God for Christ's sake has forgiven their sins.

CHAPTER IX.

When God his Holy Spirit sends,
How doth the trembling sinner bend,
He cries alas! 'What must I do,
I'm sinking down to endless wo!'

EXTRACTS FROM HIS JOURNAL.

"28. This evening Elder D. preached from 'What must I do to be saved.' After sermon Dr. P. arose and related some of his exercises.

He said he never heard a sermon before, as he had this. He had often attended meeting; and listened to the sermon only to find some fault; but now he believed he had different motives. He thought he had a little hope that the Lord has forgiven his sins; and spoken peace to his soul. And he could now say, 'Glory to God' for what he had felt this evening. He begged the prayers of Christians that he might not rest on a false hope. If any thing was ever cause of gratitude, and received with rejoicing by the people of God, this circumstance was, to some individuals in particular. He had been a Universalist, and rather opposed to the work of God in the place. Some of his neighbors who had lately experienced religion, when they saw such an alteration in the Doctor, could hardly express their joy.

"29. Closed singing school in No. 3. It has been a very pleasant school. The scholars have all treated me with respect; and they lay near my heart. For no class of people do I feel so deep an interest as for this little company of singers. More than a half of them indulge a hope in the Saviour's blood applied to their souls. Several others once appeared to be deeply impressed with a sense of their situation before God, but now they appear careless and unconcerned in too great a degree, about their immortal souls. O that they all may be

taught of God, and be kept by his Holy Spirit, in humble obedience to his will. And if we should never meet again in this world, may we be prepared by the grace of God, to meet in heaven; and sing a new song to God and the Lamb forever and ever.

"31. Arose early this morning, and went out for secret prayer. Took more satisfaction in the duty than I have for some time past. If ever I had the influence of the Spirit of God, I have had it in secret devotion. And were it not for what I experience in this duty, I should hardly dare to hope at all. I have thought sometimes I could say of a truth, that I held sweet communion with my Father in heaven. What reason I have to bless God for his mercies to me. O that I could fully realize my obligation to serve him. I know that if I viewed things daily in the light of eternity, I should not be so absorbed in the things of this world.

"3. Singing meeting in No. 4. In closing the meeting, I felt some embarrassment on account of a person being present, who I viewed possessed superior talents and information. Now what folly it is. He is only a frail mortal; and why should man look at man, when approaching into the presence of the Almighty?

"5. What strange feelings I have. To-day has been a miniature of the general state of my mind. Sometimes having some view of the

greatness and majesty of God, and the depravity of fallen man. At other times I feel to have some solemn sense of the love of God, through a Saviour, who came into this world to suffer, and die for us sinners, and now is ascended into heaven as an intercessor between us guilty rebels, and the justice of an offended Sovereign. These discoveries sometimes fill me with wonder, love, and astonishment. But how soon do I lose all these feelings, and relapse into a state of cold indifference. O, is it possible that a person can once have a view of eternal things, and ever again be careless, or thoughtless on the subject, and set their affections on the vain things of this world ?

"9. My work is done in this place, (Eden.) When I think of leaving this people, probably never more to meet, till we meet at the bar of God, I am filled with the deepest emotions. Never was any people, except my own relatives, so dear to me as are the majority of these. I ever feel interested for my scholars of whatever class ; and here are some of the best that I ever had, who have been to me six months, and treated me with kindness and respect. I now leave them with God. And if we never more meet in this world, may we be prepared to sing a new song in heaven.

"10. Went to P. M. Heard how abundantly the Lord had blessed this neighborhood.

Some of the most stout hearted sinners have been brought to the foot stool of sovereign mercy.

"April 27, 1833. Conference at the Centre. A good meeting. At the close, grandfather Wasgutt stated that on account of his age, he thought it his duty to resign the office of clerk of the church. The church proceeded to choose; and the choice fell on me. O that I was capable of serving the church faithfully. But I am a poor ignorant sinner; and frequently sin against the little understanding I have. Notwithstanding my unworthiness, I felt it to be my duty to accept. And if I can only be useful in the cause of God, I feel willing to bear the burden.

"Commenced house keeping. I fear my affections are too much on the things of this world. O that the Lord would show me more and more the vanity of all worldly things, and the importance of a preparation for eternity. How important it is that we should live lives devoted to the cause of God, and the welfare of precious souls, by instructing those about us, both by precept and example, in the way of true holiness. Being now placed at the head of a family, I felt it my duty to attend family worship; but I looked at the cross, and thought if once attempted, I must attend to it in all circumstances, and before persons of different cha-

racters, and in times of darkness and trial. The cross appeared great, but I could see no way to get round it, the duty was so plain. I mentioned some of my feelings to my companion, and she encouraged me. In my weakness what could I do, if my companion was an opposer to religion? but I desire to bless God that through his grace, she is what she is. In the evening I felt such freedom, and took so much satisfaction, the duty being plain, I resolved that the face of clay should never prevent my attending to this known duty. O Lord, strengthen thou me, for I know I am a weak feeble creature; and unless thou dost support me I shall fall.

"October 25, 1834. Went on board the Schooner Compeer, A. L. Master, bound to Boston, or Salem.

"27. This afternoon, ran over into Pleasant Point harbor, in the town of Cushing. Went ashore, and visited the grave yard on Pleasant Point. We counted about 120 graves.

"28. Calm. Passengers went ashore for exercise. I went up to a small hill that was near, to view the landscape round. Could see the towns Friendship, Waldoborough, and Bristol, on the west: St. George, and Thomaston, on the east, besides other towns of which I did not learn the names.

"30. Left P. Point and arrived in Boston about 7 o'clock November 1. My health being

feeble, I called to see Dr. Warrren: he was not at home. I then called to see Dr. Walker of Charlestown. He said I must not do any work for three months. Eat no animal food, or any other food that was hearty, but lightly of pudding, porridge, flour bread, fruit and vegetables, of different kinds. Drink as little as possible; wear a warm flannel, keep my feet dry, &c.

"November 2. Lord's day. Went to hear a converted Jew expound the Scriptures, proving that Jesus is the Christ. After the close of his discourse, went to Dr. Fay's, heard a stranger preach, on the duty of Christians reproving, rebuking, and exhorting, one another for good. In the afternoon went to hear Rev. Mr. Jackson. Before meeting commenced, went into the Sabbath School, heard most of the lesson recited. Mr J.'s text was John xiv: 5, 6. He dwelt on the greatness and glory of Christ; the happiness of those that trust in him; and the wretchedness of those who reject him, both in this world and that to come. In the evening went again to hear Mr. J. He commenced a course of lectures. First, the fall of man.

"3. Unloading, packing goods, &c. very busy; but almost continually annoyed, by rum drinking, cursing, and swearing. Astonishing that men, in this enlightened age, and some too, professing great refinement, should be lost to

moral virtue, so depraved, so thoughtless of their final end. When will men learn to think of God as they ought.

His journal here ends. I shall here insert a few extracts from a letter written to one of his particular friends soon after his return from Boston.

"Mount Desert, January 24, 1835.

"Mr Emery,

"Although length of time has passed without any correspondence between us, yet I have not forgotten you; and was happy to hear by Mr. H. that I had still a place in your remembrance. In November, 1833, I moved to Seal Cove, (where I now reside,) and taught the district school; and had the privilege of boarding myself. I also taught the Centre school, and at the same time, taught a singing school, in both houses. The schools were all agreeable. The singing school very interesting.

"February 3. Since writing the above, I have been closely engaged in business whenever I was able to write, which is only a few minutes at a time. During all the last summer, I felt unwell, but forbore to complain; and continued to work very hard till about the middle of September. When taking cold, my complaint, which was weakness in every part of

my system, particularly in my stomach and lungs, attended by faintness, and violent pain in my side, confined me to the house. Dr. Hall of S——, being in the neighborhood, was called in to see me. I soon after revived, so as to be able to go to Charlestown, Mass. when I applied to Dr. Walker. After I returned, I applied to Dr. H. again; and then gave myself into the hands of Dr. Kittredge. They all were of one opinion, as it respects my complaint, that it is a sprain on the midriff; and irritated by hard labor and singing, which have caused it to spread to other parts of the vitals. My health is so, that I can now walk about, go out doors when the weather is clear. Set up all day except sometimes after exercise, I lay down to rest a feeble body. A very hard cough oppresses me, and owing to the weakness of my stomach, I cannot supply nature with the necessary quantity of food.

"With regard to the state of my mind, it is measurably affected with my body. Happy would it be for me if my present affliction should lead me to the great Disposer of all events, realizing his justice and mercy. Then might I say, it is good for me to be afflicted. But O it seems as if I should never again get a glimpse of the glory of God as a Judge or Saviour.

"S. J. Milliken."

(I cannot sing any at all.)

CHAPTER X.

A SHORT SKETCH OF HIS LAST SICKNESS AND DEATH.

When lingering sickness him confin'd,
His soul he calmly did resign
Into the hands of Christ his God,
And bow'd beneath his chastening rod.

After his return from Boston, he still grew worse. His medicine that he obtained there, did not have any favorable effect. Application was made to several physicians in the vicinity; and such was the anxiety of his friends, especially his kind father, to save him from a premature death, that physicians were applied to at some distance for advice. But he still grew weaker and weaker; and it soon appeared evident that he had a seated consumption. In the first part of his sickness he seemed to have an impression he should recover; and expressed a desire to live that he might be useful, not only to his particular friends, but to society in general. He continued to pray in his little family, until he was so weak that he could say but a few words.

He was ardently attached to his fond wife and darling babe; and it cost him some severe

struggles before he felt perfectly resigned to the will of God, and was enabled to give them with his other dear friends up to Him, and say, not my will but thine, O God, be done. He remarked to a friend that he had thought he had something more to do on earth ; but if his work was done, he was willing to depart and be with Christ, which was far better.

A short time before his death, he said, " Mother, what do you think of my sickness ? Do you think I shall ever recover ?" She observed, she had hoped until her fears had got beyond her hope. " Well, said he, how do you feel about it." She then remarked, that when she felt nothing but nature, she was ready to snatch him from sickness and death. O, said he, " that is wrong, that's wrong." She observed she knew it was wrong ; and on mature deliberation she thought if he should live thirty or forty years in the world, and not be useful in society, and among his fellow creatures, he had better go now. He replied, " O yes," " better go now, better go now."

He exhorted the young people who visited him to " repent of their sins and turn to God ; and not wait for a reformation." His brother-in-law called to see him. He said to him, " now you have taken a new vessel, don't allow any swearing or drinking on board." His brother then observed, he had one man that was

profane. Tell him, said he, from me, "to prepare for death; and remember how easy it would be for God to stop his breath, and cut short his days on earth in the midst of his profanity." He commended his beloved companion to God; and spoke frequently to her on the importance of training up their little girl in the fear of God, and the manner in which he thought it all important she should govern her. He wished her to be taught in a particular manner the holy word of God; and observed he had often prayed for her, and had an impression that she would become pious in early life.

He appeared to have a deep concern for the welfare of the church of which he was a member; and said to a friend who visited him, "Charge the church to be faithful in discipline." He appeared remarkably patient during his long, distressing sickness. On one occasion he said to his wife, "How long shall I remain in such distress." She observed, he must be reconciled to God. "Reconciled to God! I'll try and be reconciled to God." And then bore his distress in humble submission to his holy will. He observed one day to his wife, probably a little wandering, "Catharine, I have seen another Roman Catholic, or he might be a deist, standing by my bed." And what did he say to you? He asked me "what I thought of the bible now." And what did you tell him? I

told him, "it was the eternal word of God, by which he and I must be judged."

During the last week of his life, when his father was about to leave him, he was much affected; but remarked to him he hoped he would be comforted, and compose his mind; then turning to his mother, expressed a hope that she would remain composed to the end. His mother said, "This world's a dream, an empty show." He added, "But the bright world to which I go,

> Hath joys substantial and sincere;
> When shall I wake and find me there?"

After a severe struggle, he exclaimed, "is this death! Where is my hope? In God." And for a few moments appeared in great darkness, when his hope revived. He appeared calm and composed; and spoke of the love of Jesus. His mother observed, she hoped he had a friend better than earthly friends. "O yes, I have an Almighty friend."

The morning on which he died, he appeared calm and composed, and remarked to his weeping friends, "I am surrounded by my earthly friends and aged parents; and my soul filled with the love of God." "Precious in the sight of the Lord is the death of his saints," was the theme dwelt upon at the funeral services; and then his mortal remains were committed to their

long home, amidst the lamentations of his beloved friends and numerous acquaintance.

I shall here add a few verses composed by his afflicted father soon after his death.

Now fare ye well, ye blooming youth,
Whom I so oft have taught the truth;
I fain on earth would longer stay,
To tell you of a judgment day.

'Tis not God's will it should be so,
My Jesus calls and I must go;
His voice I cannot disobey,
I'm called from earth far hence away.

Parents and friends be not so sad,
My soul will soon ascend to God;
My bones with dust they must be laid,
Till Christ the Lord shall raise the dead.

CHAPTER XI.

INTERESTING TRAITS IN HIS CHARACTER.

Benevolence reigned in his heart,
And in its cause he took his part;
To do men good, he seemed to aim,
The temperance cause did help sustain.

When quite young, he appeared to have a studious mind, and a thirst for information. His opportunities at this time, were very limited in

attending school; but he made considerable improvement at home. He had not the privileges in youth that many enjoy. His father, at this time, not being in very flourishing circumstances, could not afford to keep him constantly at school. He only enjoyed the privilege of a school about two months in a year, excepting a few months at the Academy in Blue Hill, from the time that he was twelve years old, until he was twenty one. He then attended the Academy again a short term of time; and pursued his studies until he was well qualified to teach a school.

He was remarkably sober and temperate from a child; and was never known to use any profane language; and ever treated his superiors with reverence and respect. He was very obedient to his parents from his childhood, and performed his duty towards them with filial reverence and attention. He would ever consult them in all his movements, and worldly affairs, as well as on things relating to eternity, especially after he became of age. He appeared to have an unusual attachment to his parents, and ever manifested unshaken confidence in their judgment. His father was almost his constant companion; and when young he labored with him from day to day, excepting the little time he spent in school; and was constantly asking questions for information. His father

ever indulged him with a suitable familiarity which tended to increase his confidence in his judgment; and he would frequently ask his father to explain certain passages of scripture to him, when they were alone, engaged in their daily labor. He appeared to have some understanding of the scriptures when quite young.

He had an unusual antipathy against ardent spirits from a child, and when young, he entered into the subject with decision of mind. He was one of the principal agents in getting up a Temperance Society in Mount Desert. And at its organization was chosen Secretary, which office he filled with becoming zeal and perseverence, until about a year before he died. There was no one in the society perhaps, that did more to sustain the cause than he, either by time or money. His expenses were considerable in paying postages, and in printing for the benefit of the society. But such was the interest he felt in the society, that he was willing, not only to give his time, but property, to advance so good a cause. He used considerable exertion to keep the society alive; and on their being disappointed at an annual meeting of a person to deliver an address, he, with a very short notice, prepared one for the occasion.

He appeared to take a decided interest in all the benevolent operations of the present day. The Foreign Mission seemed to lay near his

heart. And when this society was organized, he was also chosen Secretary, and was actively engaged in promoting its interest. But the Sabbath School cause he entered into, with all his might, and was ardently engaged in promoting its interest while he had strength. He faithfully discharged the duties of Secretary of this society until within a year of his death. He had a peculiar faculty in instructing youth, and of obtaining their esteem and affection. In the district where he died, he had taught the town school six years, and commenced the seventh when taken sick. It appeared to be his delight to instruct and rear the tender mind. He seldom was known to sit down in the Sabbath School after it was opened. While others were sitting idle, as though there was nothing to be done or said to the youth—he would be seen bending over the seats, deeply engaged in conversing with the scholars, on the importance of remembering their Creator in the days of their youth, and turning to God, while it was an accepted time, and day of salvation. He seemed to realize the importance of improving the present time, in imparting instruction to precious youth.

He not only took a deep interest in the schools in Mount Desert, but in Eden. Here the youth and children were very dear to him. He had long endeavored to give them suitable

instruction both by precept and example; and they were affectionately attached to him. He appeared to have a deep anxiety that the Sabbath School might here flourish, and be cordially supported, by the parents of the children. He was the principal agent in establishing a Bible Class among the young people in Mount Desert. His father, a few years since, observed to him, he had thoughts of writing to a certain minister to come and labor with them in the gospel, as they were then destitute of a preacher. He objected. His father wished for his reasons. Why said he, "He takes no interest in the Temperance or Sabbath School cause, and we do not want such a preacher among us." His father saw the propriety of his remarks, and the object was immediately given up. After Mr. C—— came to reside with them, and he found he was a cordial friend to Sabbath Schools, he could hardly express his feelings of gratitude for the help he anticipated from him, in instructing the rising generation. Yet, on his dying bed he was led to exclaim, "How much more I might have done in the cause of Sabbath Schools! I have been an unprofitable servant!"

He was a real friend to his fellow men, and ever willing to lend a helping hand for the advancement of any society which seemed to promise good. It might truly be said of him, he was ready to every good word and work.

He generally attended, in company with his father, the anniversaries of societies, and especially the Association. The writer of this well remembers, a few years since, of seeing him to a number of these meetings, and noticing (on account of his youth) with peculiar delight, the interest he then manifested in the cause of Zion. When the ministers and messengers were gathering together, to devise, or sustain some benevolent operation, he would be seen, standing near, with his blooming countenance, gazing on them, all ready to take hold, and lend, if necessary, a helping hand. I have admired his interestedness on such occasions; and wished that there were many more young men that would go and do likewise. But O how unsearchable are the judgments of God, and his ways past finding out! that in the midst of his usefulness, he should be cut down, while others, that take no interest in the cause of benevolence, are permitted to live! But shall not the Judge of all the earth do right? He certainly will, and has, in this instance, although to us, short sighted mortals, it is a mysterious providence; and has appeared so in a special manner to the writer, while pouring over his manuscripts, and reflecting how often within a few years, she has been brought very low by sickness, and life at times almost despaired of; while he was blooming with health and activity,

and doing good in society, that he should be taken from his sphere of labor and usefulness, and an unprofitable servant be spared to muse over, and select from his writings, from day to day, while the hand that wrote it is mouldering in the dust, and his immortal spirit surrounding the throne of God, and ascribing glory, and honor, to Him, that sitteth upon the throne, and the Lamb forever and ever.

How affecting now is the reflection, that all his solemn admonitions, and fervent prayers, for the youth and children, if treated with neglect, and they left to die in their sins, will rise in judgment against them! Then how important, that they should now consider they possess immortal undying souls that must exist, when time shall be no more, either in eternal blessedness, or eternal wo, where the worm dieth not, and the fire is not quenched. The time is not far distant, when they must stand before the Judge of quick and dead; and while arraigned at his awful tribunal, answer for the deeds, done in the body, not only for every idle word, and the most secret deeds of darkness, but for every privilege of hearing the gospel, for all their Sabbath School instruction, as well as private admonition! O my young friends, how will you stand the solemn test? Flee then to Jesus; escape for your life; tarry not in all the plain; but immediately surrender yourselves into the

hands of the Lord Jesus, the Great Advocate between a just and holy God, and poor sinners, whose blood cleanseth from all sin. Give up your cause to Him to plead now while it is an "accepted time, and a day of salvation." He will now plead your cause, and so intercede for you with the Father, that your soul shall be presented unspotted before the throne of God and the Lamb.

CHAPTER XII.

A SKETCH OF THE LIFE AND DEATH OF MELTIAH JORDAN MILLIKEN. WRITTEN BY HIS FOND FATHER, A FEW WEEKS AFTER HIS SUDDEN DEATH.

His youthful days were mark'd with traits
Of strict regard to truth,
Obedience to his parents dear,
How amiable in youth!

MELTIAH JORDAN MILLIKEN, was born Jan. 5th, 1807. When a child, although he spoke plainly and distinctly, he spoke but seldom. He never spoke, seemingly, through his whole life, but when it was necessary. He did not laugh, as children frequently do, but merely

smiled. He never was known in his childhood to tell wrong stories as many children do; but through his whole life seemed to have a special regard to truth. If Jordan said it was so, we hesitated not, but took it for granted, and made no further inquiries.

When in his 5th year, an aunt of his, stepped to the window, on the first day of April, and exclaimed, "what vessel is this Jordan?" He hasted to gaze, but with silence returned. His aunt seeing his disapprobation of her conduct, said, "Jordan, you may make a fool of whom you please, on the first day of April." He replied, "I shall not tell a lie to make a fool of any body." He attended school very young, but was never corrected in school during his life, nor known to contend with any one.

As he grew up, he was remarkably faithful in whatever business he engaged in. And it was sufficient chastisement to tell him that he was wrong, or in a fault; he would never make any reply, but with the greatest prudence and reverence. In early life, he discovered a genius for music, both vocal and instrumental, and made considerable improvement in sacred music before he died.

In 1825, there was a Sabbath School organized in this place, of which he was appointed a teacher. He attended to his duty with prudence and perseverance. Last April we

formed a Sabbath School Society auxiliary to ——, embracing five schools. He was appointed first teacher. He appeared to take a great interest in these schools; and at the annual meeting was chosen Treasurer.

He was remarkable for his kindness and good will to the dumb beasts, and never would abuse them, and would sometimes complain to me that his younger brothers used them too hard. He was daily with me, when not at school, excepting a tour to New York last summer; and I frequently thought he conducted with great propriety for a young person, and observed to his younger brothers and sisters, that they must take Jordan for a pattern, and they would do right.

He was remarkable for his attention to family worship, and was very constant at meeting; if his companions left the meeting, he would not, until it was closed. He never used idle, or by-words, during his life. His conduct and practice seemed to say, he felt the force of those passages of God's word, "Swear not at all; and for every idle word, men shall give an account at the day of judgment." He was in this respect, a daily example and reproof to me.

He was remarkably attached to home. It was rare that his young companions could persuade him to go abroad. Last winter, he taught a school in an adjoining district: he would come

home as often as every other night, and we were always glad to see Jordan come home. A few days before his death, a friend of mine observed to me, he thought I was doing more for my children than I was able to do. I said to him, Jordan has been a faithful son to me, and I must do something to help him forward, that he may be useful in society. And I often viewed him stepping forth in society in his humble sphere, exerting a lasting and good influence on the rising generation. But alas! my expectations are all blighted; he is taken from the evil to come. The Lord no doubt had a special purpose in taking my son.

The week previous to his death, he was, a part of the time, attending with me, a sawmill, about half a mile from the house. The last night, about 10 o'clock, I observed him to be shivering with the cold. It went to my heart. We left the mill about 11 o'clock, took some refreshment, read and prayed, and retired about 12. The next morning, I arose about the dawning of the day, went up stairs, expecting to find Jordan sick. I asked him how he did; he observed he was well, and immediately arose. He went to his work as usual. In the afternoon, he observed to his brother, he had a pain in his stomach, and must go home. He had a half a mile to travel. When he came in, he looked sick. I said, "Jor-

dan, are you sick?" He replied, "I am, I have a pain in my stomach and bowels." His mother prepared a bed for him by the fire, and gave him medicine immediately; but the most powerful medicine had no effect upon him. He soon began to puke, and was in great distress. He could not lay on his bed but a few minutes before he wanted to stand on his feet, then sit in a chair, and then on the bed, and so continued till he expired.

At 9 o'clock, I prayed in the family. At 12, the family retired to rest, except his mother and myself. We were in hopes, every moment, he would be better; but our hopes were soon blasted by appearances of mortification in his bowels. At two he become very thirsty, and drank, and puked continually. We called up the family. His brother went immediately for a doctor, six miles. I was almost distracted for want of sleep, and retired to get a few moment's rest.

He soon observed to his mother, "I wish father was here." I sprang in, and said, "Jordan, are you worse?" He said, "yes; his bowels began to swell; and he thought he was not long for this world;" and wished me to pray with him. I told him, I had tried to pray for him, but he must pray for himself. You know, said I, that I have prayed for dying people, that they might have a spirit of prayer

themselves. He instantly exclaimed, "Lord have mercy on me, forgive my sins, and give me a spirit of prayer." I asked Mr. P. who was present, to steady him in his chair, and I kneeled down by his side, and prayed. As soon as I closed, he commenced, "Lord have mercy on me. In thee only do I hope." I said, "Jordan, must I part with you?" He then said, "I must bid you farewell. I hope to see you in heaven again." I observed to him, you know how tenderly I have loved you. He replied, "You have been a kind father to me." I then remarked to him, he had been an obedient son; but replied he, "I have sinned against God."

I then exhorted him to hope in his mercy, for he was a sin pardoning God, and Jesus Christ a compassionate Saviour. "But said he, I have neglected him too long." I begged of him to hope in his mercy; and by this time my soul was almost rent asunder. I was now holding his legs in my lap, as he could sit easiest in this way. I found it easy to pray aloud in this position, and continued to feel an unusual spirit of prayer for his immortal soul, and a nearness to Jehovah, until I felt, and exclaimed, I believed the Lord would have mercy on my son. I was exhausted, sunk down in my chair in silence. He immediately commenced praying, and continued every few minutes, until he expired.

He called his sister P. 14 years old, and requested her to attend to religion then, and not to put it off, until a dying hour. He then observed, he wanted to see S. (his eldest brother) but she must tell him not to put far away the day of wrath.

The doctor came about the dawning of the day. Jordan said, he could do him no good, only pray for him. His brother Simeon came in a few moments after. Their meeting was heart rending. The room was now full, and almost rang with groans and lamentations. I asked Jordan if it did not disturb him; he calmly replied, no. I asked him if he felt any more comfortable in his mind; he said he did not; but instantly prayed, "Lord forgive my sins on earth, that I may see thy face in peace; for in thee only do I hope." He was asked if he wished some one to pray with him, he answered, yes. His physician prayed for him, while I fed him with water, for he appeared to have the thirst of death. I remarked to him, that God's Son, when suffering death for our sins, had nothing but vinegar and gall to drink; but mine could have water.

In moving him, I found by 12 o'clock, his flesh grew stiff with death. He was now in such distress he could not lay down at all; and when we sat him in his chair for the last time, he prayed, "Lord have mercy on me, for

Jesus sake, and forgive my sins; in thee only do I hope." He then bid us all farewell, and said he hoped he should see us all in heaven; he was just a going, and prayed the Lord to receive him into his kingdom. He was asked if he was willing to die; he now calmly answered, "O yes."

His youngest sister about 11 years old crowded in, to see him, and in the the anguish of her mind exclaimed, "Can't Jordan open his eyes! can't Jordan open his eyes!" He opened his eyes, and pleasantly looked her in the face, when she again exclaimed, "Jordan, where are you going? where are you going?" He calmly answered, "I hope to heaven." Soon after he looked up to me and said, "I hope I shall appear on the right hand;" and died without a struggle or a groan, at half past 2 o'clock, the 24th day of November, 1827, aged about 20 years; in 23 hours after he was taken sick.

ORIGINAL POETRY.

LINES COMPOSED ON THE DEATH OF MELTIAH JORDAN MILLIKEN, WHO DIED AT MOUNT DESERT, NOVEMBER 24TH, 1827.

Our prospects here may blossom bright,
And pleasure seem to dawn;
Before to-morrow's dawning light,
It all may be withdrawn.

Here we may see a pleasant youth,
He buds and blossoms bright;
And while we're looking forth for fruit,
God does this blossom blight.

So this young man of whom I write,
A well beloved son,
Who by a kind and gentle life,
Had much affection won.

His youthful days were mark'd with traits,
Of strict regard to truth,
Obedience to his parents dear,
How amiable in youth!

His usefulness began to dawn,
Among his younger friends;
A teacher in their Sabbath School,
They loved him to the end.

His kind and sympathetic ways,
Endear'd him to his friends,
But God, his sovereign will displays,
And the grim message sends.

It seized upon its youthful prey,
And rack'd him keen with pain;
The father wrung with agonies,
Seem'd but to pray in vain.

He begs his father now to pray
For his immortal soul;
For he'd but little time to stay,
In this polluted world.

He kneels again, down by his side,
With hearts and voices one;
To heaven they rais'd renewed cries,
For this beloved son.

The father's mind distress'd—he ceas'd,
The son aloud then spoke—
"Have mercy Lord, O Lord, on me,
In thee I only hope!"

The father to the son then said,—
"Must I now part with you
Whom I so tenderly have lov'd,
So kind, obedient, too?"

"A father kind to me you've been,"
The son to him replied;
"But I have sinn'd against my God,
Neglected him beside."

"Hope in his mercy, then my son,
He is a pardoning God;
And Jesus Christ a Saviour kind,
Who spilt his precious blood."

The father now access had gained,
Unto the mercy seat;
He plead with God till strength had fail'd,
And sunk down at his feet.

When he had ceased, the son commenc'd,
And prayed to God alone:
The father felt their prayers were heard,
And mercy would be shown.

The room now rung with groans and cries,
From friends that had conven'd;
A much lov'd brother had arriv'd,
Heart rending was the scene.

His mind was yet in deep distress
Amid the groans he spoke,—
"O Lord forgive my sins on earth,
In Thee I only hope."

The thirst of death had seiz'd this youth,
All hopes of life had fled;
His kind physician bow'd and pray'd,
While him the father fed.

"Water, my son may have to drink,"
The father to him cried;
"But God's own Son, must drink the gall,
When he on Calvary died."

His body now was rack'd with pain,
He now in anguish spoke,
"Have mercy Lord for Jesus' sake,
In Thee I only hope."

He now appeared resigned to death,
And bid his friends farewell;
He prayed the Lord his soul to take,
That he in heaven might dwell.

Amid the last now closing scene,
With groans and ceaseless cries,
His little sister crowded in,—
"Can't Jordan open eyes?"

He calmly rais'd his eyes again,
Gave her a pleasant look;
The child with sorrow now was fill'd,
Her heart seem'd nearly broke.

Now fill'd with grief she raised her voice
And twice the inquiry made,
"Where are you going Jordan? Where?"
"To heaven I hope," he said.

Again he calmly rais'd his eyes,
And to his father said;
"I hope to appear on the right hand,"
And then his spirit fled.

A solemn moment sure was this,
To the surviving friends,
The father, and the mother dear,
It did their hearts most rend.

May God to them much grace impart,
And heal their wounded breast;
And when they end this mortal life,
In Jesus may they rest.

And when the dead in Christ shall rise,
And in his presence stand;
May they with Jordan too be found,
On Christ the Judge's right hand.

His brothers and his sisters dear,
With whom he lived in love;
Prepare to meet your brother now,
In realms of bliss above.

You heard him raise his warning voice,
With his last dying breath,
"Put not away the day of wrath,"
To you his last request.

Now while your hearts are fill'd with grief,
May you your sins confess;
Wash in a Saviour's precious blood
And seek his righteousness.

This warning now I pray don't slight,
And still go on in sin;
When Jesus to your souls invite,
To turn and live to him.

R. P. P.

CHAPTER XIII.

How many snares for youth are laid,
Books of genius—novels made;
To draw the young and giddy youth,
Away from more substantial truth.

SKETCH OF WILLIAM MILLIKEN.

William Milliken died at Mount Desert, March 5th, 1833, aged 21. When young, his mind was seriously impressed at times; and his parents were encouraged to hope that he would early be brought to the knowledge of the truth. During a revival just before he went to sea, he arose in meeting, and requested the people of God to pray for his precious soul. But after leaving his father's house, and mixing with light and vain company, being exposed to temptation as many young men are, who follow the sea, his serious impressions gradually wore off, and he became light and vain, like many of his companians.

He remarked to his mother, a short time before he died, that the reading of novels, he believed, was the first cause of wearing away his serious impressions; that he had quite a number of his own, and wished her to see that they

were burnt, that they might not injure any other young persons. His sickness was very distressing; and he appeared at first much affected with the goodness of God, in permitting him to come home, where he could have the attention of his kind mother, who nursed him with the most tender solicitude during his sickness. And when his mind became anxious, she directed him to the Lamb of God, who taketh away the sin of the world. He appeared now sensible of his lost and undone situation, without faith in the Lord Jesus Christ; and lamented that he had so much neglected reading his bible.

A short time before he died, his father observed to him, "William, you are drawing near the grave." He replied, "and I have got no religion," and appeared in great distress of mind. Prayer was now offered almost continually that God would be gracious to his precious soul. A few days before he died, he exclaimed, "Mother, my burden is gone! Christians have taken it away, or the Lord." His mother observed to him that her burden was gone too. He now appeared calm and composed, and asked her to read the 5th chap. of the 2d of Cor. She asked him why he wished this chapter to be read. He observed, because he knew he must soon put off this tabernacle of clay. A short time before he died, the family, by his request, were called

around his dying bed. His mother left the room. He then said, "Father, go out and comfort mother; tell her I have a good hope."

He appeared perfectly reconciled to the will of God, but lamented much the manner he had spent his time, and that reading novels was one great cause of his neglecting to read the word of God. His brother S. observed to him just before he died, he could not live long. He said, "No, I shall soon be with Jesus."

ORIGINAL POETRY.

LINES COMPOSED ON THE DEATH OF SEVERAL YOUNG PERSONS, WHO BID FAIR TO BE USEFUL IN SOCIETY.

Another blooming youth is gone,
  We heard the solemn sound;
Arrows of death, how thick they fly,
  And cut our glory down.

A few months since we saw him here,
  His prospects dawning bright,
In study oft did persevere,
  In knowledge took delight.

He promised fair his friends to cheer
  The guardians of his youth,
In their declining latter years,
  And had embraced the truth.

But God, the great, the sovereign Judge,
  Sees fit to blast their plan,
The mystery of his providence,
  Who of us here can scan?

Now far away from youthful scenes,
And these much loved friends,
A cloud of darkness intervenes,
And God a summons sends.

His sufferings now no tongue can tell,
Distressing was his pain,
His anguish indescribable,
Yet he did not complain.

Grateful and kind to all around,
For favors he received,
Strangers his friends he quickly found,
In this his time of need.

Cheerful he bore the chastening rod,
Nor did he ere repine,
But calmly to the hands of God.
His soul he did resign.

At first he cherished the fond hope,
Of being raised again,
And yet be useful to those friends,
Whose hearts he knew were pained.

But when informed that he must go,
And death was drawing nigh,
He cheerfully, now bow'd to God;
Appeared resigned to die.

His soul now freed from sin and death,
We hope triumphant reigns,
And will with Jesus ever rest,
In those celestial plains.*

Be also ready, blooming youth,
To you God calls again;
How many of your fellow mates,
In the cold grave are lain.

How many pleasing youth were seen,—
In this your native town,
Just stepping forth in active life,
And death would cut them down.

They rose like some fair blossoms here,
Appeared fresh and bright,
Some sought to move in useful spheres,
In science took delight.

Some had a hope in God through grace,
Believed in Jesus Christ,
While others gave no evidence,
Of newness here of life.

But they are gone, forever gone,
No earthly arm could save;
Their bodies once so doated on,
Are mouldering in the grave.

* George Stevens, Jr. of Blue Hill, who died in Andover, Mass. aged 24.

Now how can you these warnings slight,
Put all these scenes away,
And still go on in youthful mirth,
Appearing light and gay?

When the next arrow God may send,
May reach your vital breath,
Then you must quick give up your mirth,
And bow yourself to death.

Put not away the day of grace,
But speedily attend;
Lest sudden vengeance seize your breath,
And all your prospects rend.

When God's own arm is lifted up,
No human power can save;
No one his brother can redeem,
Or ransom from the grave.

Alas! young friends, God calls again,
Before I close these lines;
Although he pleased to pass you by,
Another is enshrined.

O yes! enshrined and now is laid,
Beneath the swelling wave;
No human power could him redeem,
No mortal arm could save.

Like others he has bloom'd awhile,
Was stepping forth in life;
But ah! upon the mighty deep,
He vanished out of sight.

Here he will rest beneath the flood
His lowly watery bed,
Till the last trump shall shake the earth,
And sea give up her dead.

Could he have rais'd his dying voice,
And pierced your glowing heart,
How would he warned you to prepare,
With earthly bliss to part!*

Ah! God may strike another blow,
If you do not attend,
And lay your expectations low,
Or some more dearer friend.

God will not always call in vain,
Nor warn us to prepare;
And if we slight his offered grace,
His vengeance we must share.

May he console surviving friends,
And heal the wounded heart;
By grace prepare their souls to dwell,
Where kindred never part.

R. P. P.

* Otis Witham, who died at sea, aged 23.

WRITTEN ON THE DEATH OF ELIZA F——, AGED 15.

How soon was Eliza call'd away,
Her spirit left its house of clay,
  Her soul arose to God—
Her sufferings now we trust are o'er,
Against her God she sins no more,
  Nor feels his chastening rod.

For months before her spirit fled,
She was confined to a sick bed,
  And exercised with pain:
While all her mates were well around,
No comfort here Eliza found,
  But she did not complain.

When free from pain she went alone;
No doubt her sins she did bemoan,
  And pray for heavenly love.
She writes, "my Jesus I would see,
From this vain world delivered be,
  And reign with him above."

When she drew near the close of life,
And death advanced with dying strife,
  She said, "Oh, do not weep."
She could not bear to see them mourn,
Her grief alone she oft had borne,
  When all were closed in sleep.

Her tender mother did inquire,
Where she would go should she expire,
  And where she hoped for rest?
She hoped through Christ her sins forgiven,
And when she died to go to heaven,
  And dwell among the blest.

When in the arms of death she smil'd,
Her friends then said, Oh, tell us child,
  What is it now you see?—
I see my Jesus standing by,
He says; fear not, for it is I,
  I'm not afraid, 'tis He.

How beautiful he doth appear,
A wondrous light, it shines all clear,
  Oh can't you now him see?
I'm dying now, and all is well,
I bid my friends a long farewell—
  With Christ I hope to be.

Thus Eliza's heart with rapture flow'd,
While death's cold arms did her enclose,
And bid the world farewell.
She dwells no doubt amid that host,
Where Father, Son, and Holy Ghost,
Their notes of praises swell.

Oh may you all, dear children, be
Prepared for vast eternity,
When you are call'd to die.
Remember God, while in your youth,
Oh, turn to him, embrace the truth—
Unto the Saviour fly.

R. P. P.

COMPOSED FOR THE SABBATH SCHOOL CHILDREN IN W——, ON THE 4TH OF JULY. Tune—'Auld Lang Syne.'

Come, children, with united voice,
Instead of sport and play,
Raise your triumphant notes to God,
For Independent day.

Our ancient Sires who were oppress'd,
From England they did flee,
Across the mighty ocean came,
Then fought for liberty.

They fought, they bled, they groan'd, they died,
To set our country free;
Shall independence be forgot,
That cost such agony?

It cost them blood to obtain their right,
And set this people free;
How should their children now unite,
In songs of harmony!

What priv'leges we now enjoy,
In this enlightened land;
Under our vine and fruit tree sit,
No one our right demands.

We now can go to Sabbath Schools,
And there instructed be;
What blessings to the youth now flow,
With laws of liberty!

Here we are taught how Jesus died,
To save our souls from hell;
Now children raise your tuneful voice
Aloud such wonders tell.

Now while we celebrate this day,
And o'er our blessings roam,
Poor colored slaves in bondage lay,
How doleful are their groans!

Now let us join in fervent prayer,
That God their bondage break,
That they with us such blessings share,
And of his grace partake.

O God, may heathen children all,
With us these mercies share,
Their little tawny faces shine,
While they thy grace declare.

R. P. PINKHAM.

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